2: Kahn D-5 (1922-1930) 1931
SR8 Bush Negroes SR8

164 844 [853] not severed gently enough. During the nursing period it is often customary for the mother to abstain from intercourse, and judging by the size of the nursing children this period may last for two years.

854 The children are carried in the West African manner, astride on their mothers' backs and held by a band of wide cloth that goes around both mother and child. This is unlike the local Indian custom, in which the squaws carry their offspring on their hips. The children are washed often, being bathed several times a day beside the river; they stand and gurgle as the water is being poured over them.

842 847 The number of births among the Djukas is not as great as might be inferred from their promiscuity. This suggests, of course, that some means of contraception is practised. In one village on the Saramacca River a medicine man showed the bahkra a yellow berry, an infusion of which is supposed to have abortive properties; it is known among the natives of British Guiana as "Doctor Doolittle." We doubt that the infusion has any such properties as are assigned to it. We also heard that the Djukas practice mechanical abortion, but their crude instruments must make this very dangerous.

854 Excepting during the first two or three years of the children's lives, mothers actually have little to do with their care. There are usually several older children in the family, sisters, brothers, or cousins, to whom is relegated the care of the 551 younger ones. Besides their ordinary names, children are also called according to the day of the week on which they were born, such as Monday-child, Tuesday-child, and so on.

/151 cont./

595 Sticking to statistics, one could say that the Refugee Blacks are monogamous in the proportion of 85 per cent. But 581 it is an apparent monogamy, for unions are not stable; their 586 average duration is about ten years; in fact the Refugee Blacks are practicing polygamy over a period of time.

595 A man who takes another wife apologizes to the first and gives her a liter of tafia, asking her to live on good terms with [586] the co-wife. A certain number of wives do not accept co-wives and get divorced.

587 Most men have had, in general, four or five wives 586 successively. Most of the time these marriages have been 163 broken by the wife. /152/

Example S... (65 years old in 1957) had at least seven wives:

-- Nanay (Dip. II)†	1 child	divorced
Baakauman (K)†	3 children	"
1 Paramaka woman	1 child dead	"
Saumè (Dip. I)	1 child	"
Paata (Boniville)	no children	"
Emma (Asisi-Aw.B.)	no children	"
Masé (K)	"	marriage extant in 1958

Kwami (50 years old in 1958) had four wives:

-- Apinda (Asisi)	no children	divorced
Saayé (Dip. I)	several children	"
Do (Lapé)	1 child dead	"
Noémi (Asisi-Aw.B.)	1 child	marriage extant in 1958

159 582 Example of the family life of G... (50 years old in 1958). About 1935 G... married M... (Kotika), a serious-minded and 159 intelligent woman who was very attached to him. Neverthe- 837 less, about the same time he had a clandestine affair with S.... [847] classificatory sister of M...., whom he made pregnant (abortion).